

# The Brethren Evangelist.

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## Gems.

At evening to myself I say,  
Soul, what hast thou gleaned to-day,  
Thy labors how bestowed?  
What hast thou rightly said or done—  
What grace attained, or knowledge won,  
In following after God?

—WESLEY.

He serves thee best who loveth most  
His brothers and thine own.  
Thy litanies, sweet offices  
Of love and gratitude;  
Thy sacramental liturgies  
The joy of doing good.

—WHITTIER.

## The Primitive Church and Its Customs.

### LEGENDS OF CHRIST.

Chap. 20.—And it came to pass on the third day of their journey, while they were walking, that the blessed Mary was fatigued by the excessive heat of the sun in the desert; and seeing a palm tree, she said to Joseph: Let me rest a little under the shade of this tree. Joseph, therefore, made haste, and led her to the palm, and made her come down from her beast. And as the blessed Mary was sitting there, she looked up to the foliage of the palm, and saw it full of fruit, and said to Joseph: I wish it were possible to get some of the fruit of this palm. And Joseph said to her: I wonder that thou sayest this, when thou seest how high the palm tree is; and that thou thinkest of eating of its fruit. I am thinking more of the want of water, because the skins are now empty, and we have none wherewith to refresh ourselves and our cattle. Then the child, Jesus, with a joyful countenance, reposing in the bosom of his mother, said to the palm: O tree, bend thy branches, and refresh my mother with thy fruit. And immediately, at these words, the palm bent its top down to the very feet of the blessed Mary; and they gathered from it fruit, with which they were all refreshed. And after they had gathered all its fruit, it remained bent down, waiting the orders to rise, from Him who had commanded it to stoop. Then Jesus said to it: Raise thyself, O palm tree, and be strong, and be the companion of my trees, which are in the paradise of my Father; and open from thy root a vein of water which has been hidden in the earth, and let the waters flow, so that we may be satisfied from thee. And it rose up immediately, and at its root there began to come forth a spring of water exceedingly clear and cool and sparkling. And when they saw the spring of water, they rejoiced with great joy, and were satisfied, themselves, and all their cattle and their beasts.

Chap. 23.—And it came to pass when the most blessed Mary went into the temple with the little child, that all the idols prostrated themselves on the ground, so that all of them were lying on their faces, shattered and broken to pieces; and thus they plainly showed that they were nothing.

After this prostration the narrative gives the conduct of the the governor of the city toward Jesus; calling him the God of our gods, and adored him; also,

that the whole city believed in the infant child.

After the return from Egypt, Jesus is represented as making seven clay pools and a water passage from one to another; and that the wicked youth closed the passages and fell dead afterward, and was raised to life again by Him, because the occurrence did not please his mother.

Chap. 27.—And it came to pass, after these things, that in the sight of all Jesus took clay from the pools which he had made, and of it made twelve sparrows. And it was the Sabbath when Jesus did this, and there were very many children with him. When, therefore, one of the Jews had seen him doing this, he said unto Joseph: Joseph, dost thou not see the child Jesus working on the Sabbath at what it is not lawful for him to do? for he has made twelve sparrows of clay. And when Joseph heard this, he reproved him saying: Wherefore doest thou on the Sabbath such things as are not lawful for us to do? And when Jesus heard Joseph, He struck His hands together and said to his sparrows: Fly! And at the voice of his command they began to fly. And in the sight and hearing of all that stood by, He said to the birds: Go and fly through the earth, and through all the world and live. And when those that were there saw such miracles, they were filled with great astonishment.

Chap. 33.—Now Jesus was six years old and his mother sent him with a pitcher to the fountain to draw water with the children. And it came to pass after He had drawn the water, that one of the children came against him and struck the pitcher and broke it. But Jesus stretched out the cloak which he had on, and took up in his cloak as much water as had been in the pitcher, and carried it to his mother; and when she saw it she wondered, and reflected within herself.

Chap. 34.—Again on a certain day He went forth in a field, and took a little wheat from His mother's barn and sowed it Himself. And it sprang up and grew, and multiplied exceedingly. And it came to pass that He, Himself reaped it, and gathered as a product of it three Kora, (about one hundred pecks.) and gave it to his numerous acquaintances.

(To be Continued.)

### The Morning Joy.

The joy and the shouting will be raised by the discovery of what was actually in existence all the time. I once spent a night on the summit of Mount Righi, and the darkness was so dense that I could not see one rod from my window. But when the morning broke, the polished mirror of Lake Lucerne spread beneath me, and the icy coronets of the Jungfrau and the Fenisterraar horn glittered in the rosy beams. They had been there all through the night waiting for the unfoldings of the day-spring from on high.—THEO. L. CUYLER, D.D.

## The Religious World.

A new chapel is being fitted up at the State Prison in Maine.

The First Universalist Church of Lynn, Mass., observed its fifty-second anniversary April 19th.

Rev. Dr. Scheff has authorized the announcement that the day of publication for the revised Old Testament has been fixed for Thursday, May 21st, when various editions, differing in size and price, will be exposed for sale.

Carefully collected statistics for 1883 report dedication of 272 new Lutheran houses of worship in the United States. Of these, 162 were built by German, 62 by English, 7 by German-English, 26 by Swedish, 7 by Norwegian, 7 by Norwegian-Danish, and 1 by Danish congregations.

In the year 1800 there were in the evangelical churches in the United States 3,030 congregations, 2,651 ordained ministers and 364,872 communicants. In the year 1850 there were 43,072 churches, 25,555 ministers and 3,529,988 communicants. In the year 1870, 70,148 churches, 47,609 ministers and 6,673,396 communicants. In 1880, 97,090 churches, 69,870 ministers and 10,065,963 communicants.

The Jewish population of Jerusalem is constantly increasing, and now numbers 18,000. This is the largest number that has lived in the sacred city at one time since the destruction by Titus in 70, A. D. The first blind asylum in Palestine, the land that has now, and probably has had for centuries, the largest number of blind people, proportionally, in the world, has been established in Jerusalem. It is connected with the Syrian Orphans' Asylum, under charge of the German missionary, Schnell-er.

A systematic attempt is being made by the Lutherans of Philadelphia to establish a Deaconess Institute in that city, in connection with the German Hospital. During the past winter lectures were delivered on this subject, and a great deal of interest awakened. Seven deaconesses are already engaged in the good work, and four others are on probation. An appeal has been published in the interests of the project. The plan is a novel one for the American branch of this church; but in Germany this Institute has already an excellent record for noble work.

Here is a Sunday school effort which bore harvest both literally and figuratively: in 1883 the boys and girls connected with the Congregational Sunday schools in Farmington and New Hartford, Conn., planted six ears of corn for missionary purposes. The sum of \$120 was realized in the Autumn for the sale of the harvest. This money was sent to the American Sunday-school Union, the next Spring, and has already resulted, under its direction, in the organization of six new Sunday schools, one of which has grown into a church, and in substantial aid by gifts of books, papers, etc., to five other schools.

The International Committee whose duty it is to prepare a third course of Sunday school lessons for seven years' study, met April 15th and 16th, in Cincinnati. It was agreed to have three years of study in the Old Testament, and four in the New, with an alternation once in six months. Lessons were selected for the first year only. For the first three-quarters there will be lessons on Temperance and on Missions, to be used in place of, or in addition to, the quarterly review.

### Why Love the Brethren?

The persecuted and weak ever enlist my tender pity and aid. During my necessarily protracted silence, my sympathy and charity never waned. The love of Christ constraining me not to cease regarding your body as my brethren and sisters, as well as all of our divided Brotherhood.

The expelling committee cast some of you out from them; which, as a natural consequence, caused others to follow. I must continue to follow unless there is an essential revolution in their general course toward you. This entire work has ever reminded me of disagreement in large families: the tender-hearted become good friends, by and by; the haughtier and more selfish increased their obstinacy and hatred.

I have often hoped and prayed that your stronger brethren would reluctantly extend to you the hand and salutation of love and Christianity. But, alas! they continue to stand aloof, as much as to say: "I am holier than thou."

It is a self-evident fact that members who have been expelled from them are not one whit less perfect than those who did the expelling. This sort of work is self-preference, from which emanates all the discord in our divided Brotherhood, whether it be done privately or publicly, smoothly or roughly.

I am a constant and careful reader of both sides, having the Bible for my impartial Judge; and I must say it distresses my very soul to see and know there is an under current which looks well enough on the surface, but down beneath it is an influence which is increasing the prosperity of man at the expense of Christ.

In my last *Gospel Messenger*, No. 17, I fully indorse and now quote the following from the pen of brother C. H. Balsbaugh, in connection with my views: "The future prosperity and efficiency of the church are as much threatened by tolerated sins, as by the monomania of ruling Christ out of dress and finery, for which so many have been expelled."

"Any liberty of which Emmanuel is not the life and end is carnal, and tends to destruction. But this liberty is rampant in every congregation throughout the Brotherhood, even where the dress question never produced the faintest ripple. The man or woman who cannot sit

on the same bench with a fellow-member and avoids the salutation, shows a long, bitter face, and harbors a malignant grudge in the heart, is coiled about by as big a hell-serpent, as those who strut in the peacock plumes of fashion.

"Self preference is a terrible cancer, that is eating into the very vitals of the body of Christ. \* \* \* If, for once, we could have our annual meeting, in which the supreme object would be a better understanding, not of doctrines and measures, but of Christ and the Holy Ghost—a deeper personal knowledge of God the Father, through these two—we would have a Pentecost in truth and power, as certainly as had the Apostles."

True; and well said, brother Balsbaugh; and whilst I wear the uniform, and was long since convicted to modest apparel, against which no argument can shake my faith, I do verily believe there are as many tolerated sins, by some professing to be orthodox, than some who have been expelled for not conforming to the order in dress.

All the parties have their faults: none are perfect; and when the more powerful rulers become full of the Holy Ghost, then their shameful differences and divisions will be swallowed up in love and charity.

With love for all the good and upright people in each division of the Brotherhood, (all of whom are my brethren and sisters in Christ,) and my daily, fervent prayers, that charity and brotherly love and kindness may be aroused in the hearts of the expelling committee and their endorsers, I remain as ever, your well-wishing sister in Christ.

JULIA A. WOOD.

Breman Bluff, Va., May 4th.

### The Encamping Angel.

It was the custom of Arabs to camp round the tent of their chief, each tent of the circle having an opening toward the pacha's, which could thus be safely guarded; and in this manner we were guarded by God's angels. The encampment was permanent, not like an escort for a portion of the way only, nor like a barrack nor fortress, fixed and stationary; wherever we went we took God's protecting angels with us. Protection we required, for the idea of a camp implied being on an enemy's ground. Let us, therefore, not be discouraged, but bless the Lord at all times, for we had mighty friends to aid us.—EX.

What of conscience she had was not yet conscience toward God, which is the guide of freedom, but conscience toward society, which is the slave of a fool.—MARQUIS OF LOSSIE.

Worldly joy is a sunflower, which shuts when the gleam of prosperity is over; spiritual joy is an evergreen, an unfading plant.—RACINE.

"What is your secret of success?" asked a lady of a distinguished painter. He replied, "I have no secret, madam, but hard work."—TURNER.